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A Manifestation of sundry gross absurdities, and pernitious and destructive consequences that naturally ariseth from some expressions in a Sermon, preached by Mr. *John Simpson*, at *Alhallows*, the 14 day of the 10 month, 1656. upon *Heb.* 4. in reference to the abrogating of the seventh-day-Sabbath, as commanded in the fourth Precept of the Royal Law of Jehovah, the only Law giver, *Jam.* 2. 12.

By JOHN SPITTLEHOUSE,

Read these following Texts, *Mat.* 5. 19. *Jam.* 2. 10.

Reader,

THe Author hereof presumeth, That thou hast read a printed paper, wherein is set forth the Doctrine of Mr. *John Simpson* in his Sermon at *Alhallows*, upon the 30 day of the ninth month, from *Heb.* 4. *i. e. That it was the Apostles drift in that Chapter, to draw Believers off from the observation of the seventh-day-Sabbath, as in the Ten Commandments) Christ being that Rest which Believers are entred into by Faith.* As also the Authors Reply thereunto; wherein, by a due compare of Mr. *John Simpsons* confession in that Sermon, *i. e. That one day in seven* (or a seventh part of time) *is yet to be observed for a Sabbath*, with his said Doctrine, it clearly appeareth, That all the Arguments then urged to prove his assertion, did plainly give himself the lye; as by the said paper will appear; and unto which the Reader is referred for further satisfaction. The Reader is also to take notice, That Mr. *Simpson* had one of the said papers delivered into his own hand the 14 day of the 10 month, he being then to preach again upon the said Subject: at which time instead of clearing up the Doctrine he had formerly asserted, from what I had

had charged upon him, he wholly waved it, and betook himself to a *new forgery*, to avoid the *old*: for, whereas before he acknowledged *the morality of one day in seven, for a Sabbath*, he was not then ashamed to avouch, That neither the *day*, nor the *rest*, nor the *worship* required in the fourth Precept of the Ten Commandments, is now *obligatory* to Christians, and that for the Reason aforementioned.

And therefore that his desperate wickedness herein may be made manifest to all men, I have taken this further pains, to set forth the *gross absurdities*, and *pernicious and destructive consequences*, that will naturally flow from the fore-named fountain; as also, the *several falsboods*, which he made use of to colour the same, to the end his Auditors might not discerne the bottom thereof. As touching the *absurdities*, they will thus appear:

1. In that he hath thereby plainly contradicted what he had formerly asserted, *i. e.* that one day in seven, is *moral*, &c. which if so, and yet the *rest* and the *worship required* in that day, be *abrogated*; then it will consequently follow, that *a seventh day* must be observed as a Sabbath without either *rest* or *worship*. And what manner of Sabbath that will be, I am yet to learn.

2. He hath thereby condemned the *constant practise* of the Apostle *Paul*, *Act.* 13. 14, 42, 44. and 16. 13. and 17. 1 2. and 17. 4. (albeit, the greatest opposer of ceremonies of any of the Apostles *Act.* 21. 20, 21. *&c. Gal.* 2. 11 12 13, 14. *Gal.* 5. 3. *Tit.* 1. 10, 11, *&c.*) and that, *after the resurrection and ascension of Christ*.

3. He hath thereby given the *lye* to the *Lord Jesus* and his *Apostles*, where they ratifie and *establish* the *royal Law*, injoyning obedience thereunto; and that without exception to the least jot or tittle thereof, and that until the end of the world, threatning and condemning any whosoever they be, that shall either do or teach to the contrary, *Mat.* 5. 17, 18, 19. *Rom.* 3. 29, 30, 31. *James* 2. 8, 9, 10, 11.

4. He hath thereby set the Apostle *Paul*, both against *himself*, and *Christ*, and *God*; as also against his *fellow-Apostles*; and consequently hath set *the Spirit of God to contradict it self*: for if any part of the *royal Law* be *abrogated*, how have they either *ratified* or *established* the whole *law*, as it appeareth they have done *without exception*? and therefore to me, the Orators assertion is no less then *blasphemy* both against the *Father*, *Son*, and *Holy Ghost*.

5. He hath thereby condemned the *judgement* and *practise* of all the learned Writers, whether *ancient* or *modern*, that ever I read

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or heard of, who did either obſerve the *ſeventh-day-Sabbath*, as in the fourth Precept, or elſe the *firſt day in the week* inſtead thereof, and that upon the account of *a morality of a day* enjoyned in the fourth Precept; yea, they were ſo far from obſerving *no day* for a Sabbath, that they kept both the *ſeventh day*, and the *firſt day in the week*, for ſome hundred of yeers after Chriſt, as the Orator himſelf knoweth right well, and which I ſhall prove if he will put me to it.

6. He hath thereby proclaimed himſelf a detractor from that *Law*, which is not *yea* and *nay*; but, *yea* and not *nay*; and ſo liable to the judgement, *Mat.* 5.19. and *Rev.* 22.18,19. and that he is a detractor in a high degree will thus appear: for, if both the *day*, and the *reſt*, and the *worſhip* required by God in the fourth Precept be taken away by Chriſt, then what Morality will remain in the letter of the Precept? and if none, then there will remain but *nine* words in the Decalogue; and ſo the Ten Commandments, which God himſelf ſo ſtiled by *Moſes*, Deut. 4. 13.) muſt receive a change of its name; it being improper now, to call it by its *old* name. But to come to particulars: 1. If the forementioned day be abrogated by Chriſt, then it will follow, That the commemoration of the Creation of the world by God in ſix dayes, and of his reſting the ſeventh, is alſo taken away thereby; that being the grand Reaſon the Lord giveth to preſs mankinde to the obſervation of the ſeventh-day-Sabbath, *Exod.* 20.11. as alſo, the commemoration of our preſent ſanctification by God and Chriſt; the ſeventh-day-Sabbath being a perpetual ſign thereof, untill it be compleated in Heaven, *Exod.* 13.31. it is a ſign betwixt me and you, *that ye may know, that I am the Lord that doth ſanctifie you*: ſpeaking in the preſent Tenſe. 2. If the *reſt* required in the fourth Precept be ſo abrogated, then all ſuch as reſt from their Callings in the world, on the firſt day in the week, upon the account of a duty incumbent upon them from the fourth Precept, are all Will-worſhippers: ſeeing neither God nor Chriſt requireth any ſuch thing of them. 3. If the worſhip required in the fourth Precept, be ſo nulled then all ſuch holy duties as were peculiar to that day, is alſo abrogated; as praiſing and lauding of God for his great wiſdom and goodneſs; and thereby reflecting his holy works and attributes upon himſelf, as in *Pſal.* 8. and 19. and 92. *Iſa.* 58.14, as alſo for our ſanctification.

Having thus ſhewed the groſs abſurdities, and the pernitious and deſtructive conſequences (in ſome meaſure) that floweth from the Orators deluſive Doctrine aforenamed; I ſhall in the next place, enter upon the falſhoods, which he then forged upon the ſame Anvil to back it with: *i. e.*

1. He affirmed, *That the seventh-day-Sabbath, mentioned* Gen. 2.2,3. *was not given to* Adam *and* Eve, *to observe in Paradise, before their fall, in that they had then no need to work; and therefore kept it not.* In answer to which, I shall in the first place oppose the words of Christ, *Mar.*2.27. where speaking of the same Sabbath he averreth, *that it was made for man:* where, by *man*, it is irrational to think, he intended any *one particular man*; and consequently for *man in general*; and so for *Adam* and *Eve*, and that before *their fall*, seeing they fell not before the Sabbath was instituted: and this was back'd by learned *Ainsworth*, who upon *Exod.*20.11. saith, *That the Sabbath was instituted from the beginning of the world* and was *given* (note) *to all nations*, and not to *Israel* only. Secondly, That *Adam* and *Eve*, and the labouring creatures had need of rest, during man's innocency, appeareth, in that *Adam* and *Eve* was appointed by God to dress or till the ground in that their condition, *Gen.*2.15. which they could not do without labor; as also the use of Cattle: and as it was then with *Adam* and *Eve*, so it would have been with all their posterity, had they continued in that state. And therefore, by the same Argument that *Adam* and *Eve* and all their posterity, ought to have kept the seventh-day-Sabbath, had they yet continued in an innocent condition, It will also follow, that albeit, we were now in *Adam's* then-condition, (which we are far short of) yet we are bound to keep the seventh-day-Sabbath: and whereas he said they did not keep the seventh-day-sabbath before they fell, which being impossible for him to do from the holy Scriptures, he said as good as nothing: and thus his assertion is confuted in every particular thereof, and consequently a *falshood.*

2. He denied, *That any of Adam's posterity after the fall, did keep the sabbath mentioned* Gen.2.2,3. *until the giving of the law in Sin.* To which I answer, That seeing I have proved from Scripture and otherwise, that *Adam* and all his posterity were obliged to observe that sabbath; it lieth on his part to prove from Scripture and otherwise, That they did not observe it; which, pre-suppose he could, what doth it amount to further, then to prove them sabbath-breakers, like himself? 2. Their non-observances, if granted, did not null the law which commanded it. 3. Seeing I have proved, That all nations are obliged to keep the seventh-day-sabbath. It also lieth on his part to prove, That neither himself or his disciples are part of all nations; for otherwise the observation of the seventh-day-sabbath, is as incumbent upon him & them, as on any other persons. 4. He that compareth *Exod.*16.1,2 3,4. with *v* 21,22. will finde, That the Lord put the Israelites upon the observation of the

sabbath

ſabbath, even on the firſt ſeventh-day after they came into the wilderneſs of *Sin*, and that upon the account of a law then in force, as in *verſ.*4. clearly implying that the inſtitution of the ſeventh-day-ſabbath, *Gen.*2. 2,3. was then in force; as alſo, that it were practiſed by their fore-fathers before their bondage and ſlavery in *Egypt*; and therefore revived then, as circumciſion was afterwards *Joſh.*5.2.3.4 &c. and conſequently this his aſſertion is a falſhood alſo.

3. He affirmed *That the ſeventh-day-ſabbath was not intrinſecally moral before the giving of the law in Sinai, as all the other precepts of the two tables were.* To which I return this anſwer. All that law which was written in mans heart by Nature, was intrinſecally moral before the giving of the law in *Sinai*; but the fourth Precept is part of that law which was written in man's heart by Nature, before it was given in *Sinai*. Therefore the fourth Precept was as intrinſecally moral, as any of the others, before the giving of the law in *Sinai*. Now towards the clearing up of the Truth of this Argument, the Orator himſelf confeſſeth, That all the other Precepts of the Ten Commandments, were written in the heart of man by Nature: and therefore if I can prove, That the whole Law was written in the heart of man by Nature, without any exception of the fourth Commandment, then I have done my work; and to this purpoſe *vid.* Rom.2.14,15. where the Apoſtle *Paul* without any exception, affirmeth, That the work thereof was written in man's heart by Nature: ſo that the Reader is left to his choice, whether he will believe the Apoſtle, or the Orator, in this caſe; and if the Apoſtle's aſſertion be believed, then the Orator's forgery muſt be rejected. Again, how could the ſeventh-day-ſabbath be given to all nations in the loyns of *Adam* and *Eve*, (as I have proved) and yet not written in their hearts by Nature? Again, by the ſame Argument that the ſeventh-day-ſabbath is judged by ſome, not to be intrinſecally moral, becauſe it is mentioned *Gen.*2.2,3. without the other Precept, it will alſo follow, That the ſixth Precept of the ſame law, is not intrinſecally moral in that it is alſo ſingled out from the other Precepts *Gen.*9.5,6. God therefore I ſuppoſe, ſingled them forth, as the two grand principles of his royal law, to intimate unto us, That the violating of the ſabbath tendeth as much to the deſpiſing of God, as a murtherer deſpiſeth him whom he murdereth; and contrariwiſe, the obſervation of the ſeventh-day-Sabbath, is as precious in the eſteem of God as it can be to a man to have his life preſerved; the commemoration of the work of the creation, and of our ſanctification by him, being as it were the life of God, in reference to mankinde; for by how much we forget that there was a creation, by ſo much we forget

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there was a God that created the world; and by how much we forget our ſanctification by God and Chriſt, by ſo much we forget that there is either God or Chriſt that ſanctifieth us: which may ſerve for a terror to all the Sabbath-breakers of this Commonwealth, *&c.* and for a conſolation to thoſe that are obſervers thereof, they being the perſons to whom thoſe glorious promiſes are made, *Iſa.*58.13 24. namely ſuch *as ſhall build the old waſte places, and raiſe up the foundations of many generations, and ſuch as ſhall be called the repairers of the breach and the reſtorers of paths to dwell in:* which is worthy to be taken notice of by all ſuch who at this time, pretend ſo highly for the advancement of the Laws and Ordinances of God and Chriſt in the nations, and yet are Sabbath-breakers, and deſpiſers of believers baptiſm, and other inſtitutions of Chriſt and his Apoſtles, and therefore ſuch as God will never own with approbation in the preſent Generation-work, until they repent of ſuch their neglects and miſcarriages. And thus I have both ſhewed the Orator's *falſhood* in his aſſertion, as alſo cautioned the Lord's people to come out of the Antichriſtian practices they now follow.

4. He aſſerted, *That all the learned writers whether ancient or modern, did all expound* Col.2.16. *to be meant of the moral ſabbath.* In which words, the Reader may take notice, That he hath clearly granted, That all the ſaid perſons did acknowledge the ſeventh-day-ſabbath in queſtion to be a moral Sabbath; and conſequently hath teſtified for us, and againſt the Orator. 2. In that the ſaid writers have ſo confeſſed, they have thereby alſo acknowledged, That the ſaid ſabbath is perpetual, and therein have condemned themſelves in ranking it amongſt the ceremonial types and ſhadows, ſeeing all the forementioned abſurdities, and pernitious and deſtructive conſequences will follow thereupon. And thus the Reader may ſee how the crafty are taken in their own net. Again, he that readeth *Greenhams* upon the ſabbath, and *Perkins* in his Caſes of Conſcience, *Lib.*2. *cap.*16. and *Elton* upon *Col.*2.16. and *Ames* in his *Theſis* touching the Sabbath, and *Dod* upon the fourth Commandment will ſee the falſeneſs of the Orators aſſertion. Again, it is evident from *v.*14. of that *chap.* That the Apoſtle intended only ſuch hand-writings and Ordinances as were againſt and contrary both to Jew and Gentile, which all the Aſſembly of Apoſtles, with the whole Church at *Jeruſalem*, did apply to the Law of Circumciſion *Act.*15.10, *&c.* as alſo the Apoſtle *Paul*, Gal.5.3, *&c.* but the ſeventh-day-ſabbath, is part of that law which the uncircumciſed are yet obliged to, in point of obedience, both by Chriſt and his Apoſtles, as hath been ſhewed, and conſequently not abrogated by them in point of obedience, as the appurte-

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nances to Circumciſion were, that being the law that appertained to the Prieſthood, and the other to the Magiſtrate. And thus the *falſhood* of the Orators aſſertion, appeareth in this particular alſo.

5. He diſſwaded his diſciples from the obſervation of the ſeventh-day-ſabbath, becauſe of the ſtrictneſs of the duty required therein. To which I anſwer, That he may as well diſſwade them from their obedience to any of the other Commandments, ſeeing they do as well extend to the internal thoughts and imaginations of men, (as the great Prophet expounds them, *Mat.* 5.) as to their external words and actions: and therefore, as it is as impoſſible for a man to keep the royal law in the ſpiritual part thereof, whilſt he liveth in the breach of the literal part thereof, as it is for a man to commit actual adultery with a woman, and yet not to look upon her with a luſtful eye, or to commit actual murder upon a man, and yet not to hate him; ſo it is as impoſſible for men to obſerve the ſabbath ſpiritually, whilſt they break it literally. Again, the literal part of the tenth Precept, is every whit as rigorous as the literal part of the fourth Precept: but muſt it not therefore be obſerved as far as we are enabled by grace? ſurely yea. Again, the great Expounder of the law, doth declare, That all works of Mercy, and ſuch as tend to the glory of God, may be done on the ſabbath-day, and that from the practice of the Jews themſelves, who both made fires for their ſacrifices, and fed and watered their cattel, helped them out of ditches on the Sabbath day, albeit, the fourth Precept doth not ſeemingly tolerate any ſuch duty, neither the ſtatutes thereupon, *Exod.* 31.14,15. and conſequently the Orators diſſwaſion was a pernicious doctrine.

6. He affirmed, That the ſeventh-day-ſabbath was to be obſerved from even to even. To which I ſhall oppoſe learned *Ainſworth*, who upon *Gen.* 2.3. obſerveth, That the ſeventh-day from the Creation, is not diſtinguiſhed by evening and morning, as were the ſix. Again. God ſpeaketh only of the day, *The ſeventh day is the ſabbath*, &c. There were alſo certain hours obſerved in that day for publick worſhip, *Act.* 3.1. their legal oblations, being then converted into prayer, *Rev.* 5.8. and 8.3,4. ſo that *Lev* 23.32. had reference only to the ceremonial ſabbath there treated of, and not to the moral ſabbath, *v.* 3. here it is diſtinguiſhed from the other ſabbaths, as in *v.* 4. and thus his falſhood appeareth alſo.

7. He alledged the writings of the ancient Fathers (ſo called) to prove, That the ſpiritual reſt which believers have in Chriſt, doth put an end to the literal reſt required in the fourth Precept. Now that this is another falſhood, I ſhall make appear from the ſayings of the chiefeſt of the Authors he buildeth his erronious conception upon, *i. e. Ignatius*, who, in his Epiſtle to the Magnetians, uſeth theſe expreſſions: "Let us not keep the ſabbath in a Jewiſh manner with "idleneſs, *&c.* but let every of us keep the ſabbath, rejoycing in the meditation "of the law; not in a remiſneſs of the body, but in admiring the workmanſhip "of God; not rejoycing in dancing, and uncivil ſhoutings, *&c.* From which words I gather theſe following obſervations: 1. That he exhorteth to keep a ſabbath. 2. Not an every-day-ſabbath (as the Orator would ſtrain him) but the ſabbath, *i.e.* that ſabbath wherein men ought to contemplate upon the works of the creation: which can be applied to no other then the ſeventh-day-ſabbath. Again, as touching the reſt required in that ſabbath, he doth not oppoſe ſpiritual reſting, to reſting ſimply, but to the carnal and irreligious reſting then practiſed by the Jews, (who had made the law of God void by their traditions, as our Saviour affirmeth, *Mat.* 15.3,9.) as in dancing and uncivil ſhoutings, *&c.* *Ignatius* words are therefore to be underſtood comparatively, as if he had ſaid, You had

had better of the two, work on the Sabbath-day in some honest calling, then to keep the sabbath as aforesaid. Again, seeing he exhorteth to keep the sabbath spiritually, he would be contrary to himself, to perswade them to follow their ordinary callings on that day, seeing to work, and to cease from working are contraries, (as I have shewed) for how can a man meditate in the law of God, and contemplate in the works of the creation, whilst his body is exercised in unquiet labor? as if the Orators disciples could hear him preach in *Alhallows*, whilst they are working and trading in the city; for they may as well do the one as the other. Again, touching the worship required in the fourth Precept, *Ignatius* admonisheth thereunto, in exhorting them on that day to meditate and contemplate as aforementioned, alluding to *Psal.* 8. & 19. & 92. & *Isa.* 58. 13, &c. so that he is so far from maintaining the Orators opinion, in reference to the nulling of the *day, rest* and *worship* in the fourth Precept, as that he hath cleerly testified against every particular thereof: and by what *Ignatius* hath said, the Reader may judge of the opinions of all the rest of the ancient Writers in this case. Again, as the royal law is a rule of right living, *Ignatius* doth not slight it (as the Orator and some others wickedly do) as old and faulty, *&c.* but contrariwise, doth make it a grand part of a Sabbath-days work to meditate therein. And thus the Reader may see what the Orator hath got by *making lyes his refuge*; & how by avoiding of *Scylla*, he hath fallen into *Carybdis*: so that if his disciples be not desperately obstinate *against this glorious truth* of the seventh-day-sabbath, and such as desire to hide their eyes therefrom, as in *Ezek* 22.16. in regard it may be some disadvantage unto them, they will doubtless for the future reject their Orators opinion of abrogating the seventh-day-sabbath, and yield obedience thereto.

POSTSCRIPT.

TOuching Mr. *Simpsons false accusations* & *denials* on the 28 of the 10 month, I leave to all impartial persons to determine that heard his Sermon on the 14 of that month, and have seen my reply thereto, as whether he pressed not to dispute with a *Scholar*, when he *particularized* M. *Jesse* to dispute with him, albeit my expression in my *Postscript*, doth not say *a Scholar*, but *like a Scholar*: & by this, the *Reader may judge of the rest of his accusations* he then used, to *save his bald credit with his remaining disciples*; which surely he durst not have done, had he not had that confidence in them, *that he could make them believe the crow is white*, if he *made but use* of one of his *Rhetorical Figures*: and as touching his asserting, *that the Sabbath is a sign*, I have fully answered in my former writings, & sufficiently in this *paper*. And whereas he affirmed, *that we might as well plead for* Circumcision *or the* Tabernacle, in that we are not yet attained unto *that perfection* which they typified, as to *plead* for the observation of the *Sabbath*, because we have not the full enjoyment of the antitype in heaven: I thus answer: there is not the *like reason* for the continuance of Circumcision and the Tabernacle, seeing they *were types of the person of Christ in the flesh, as all their ceremonial rites were*: and consequently put to an end when *Christ had offered up that one Sacrifice for all*. And therefore until the antitype of the *seventh-day sabbath* be *as fully compleated* in us in heaven, *as the legal oblations* were by Christ on earth, it remaineth in *force*. Besides, it is as well a sign of our present sanctification, as of our future; & therefore no more to be despised then the sanctification it self whereof it is a sign, or the *Author* of the said sanctification: all which I hope every true Christian will abominate. And thus the *Reader* may see how the God of *truth*, is now trampling upon *error*, and how [redacted] he is using things that are not in esteem, to confound things that are, that no flesh may glory in his presence.

FINIS.

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